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The American Friend

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New Series
Vol. XXX No. 27

"Ring in the New"

An Editorial

The Forgotten Social Unit

By Wilmer A. Cooper

On the Trail of a Forest Fire

By David Seeley

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By Stephen Thiermann

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By Leslie D. Shaffer

AA 1843

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For January 10—Jesus Instructs a Great Teacher

(John 3:1-16)

YE MUST BE BORN ANEW

Jesus, whom we like to call the Master Teacher, here gives us in his conversation with Nicodemus, a demonstration of a truth which perhaps is one of the hardest for man to learn.

It is little wonder that Nicodemus was baffled with the idea that he must be born again. One wonders if we are any more ready today to be told that we must be born again, even though it is explained that it is of the Spirit that we must be born. Does not our whole world testify to the fact that the life and way of the spirit is one of the last lessons man is likely to learn? Without it we are blinded with a darkness which is more difficult to penetrate than physical blindness. Still we can see evidences of the Spirit working everywhere.

"The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." It is as plain as the moving wind if we have eyes and hearts open for it. Jesus came to show us that spirit and way of life in action. Whenever hearts have been open and sensitive to His Spirit, the Son of Man has been lifted up and the church has been a life-changing force.

What a pity we had not reckoned more with this force in all the areas of life. Does not this chaotic world reflect the hopelessness of mankind when governments have not learned or forget the way of the Spirit? This seems even more pitiable when we learn from enemy countries of the deep desire of the majority for peace. Is it not true today "That the whole creation groaneth and travaileth in pain together until now."

Is it not for those who have learned the lesson Jesus taught Nicodemus to become that people

"Wherefrom shall flower
At last the clear-eyed race, unafraid to affirm
The Spirit's power.
Unafraid to reject your hatred hurled
And your might proved void
But patient to build one warless, unfrontiered world
Where fools destroyed."

This poem came from England in the year of her worst bombing. How can we learn that it was for this Spirit that we are made and only in harmony and fulfillment of his life can we ever live in safety and peace? Truly the fruit of the Spirit *is* in all *goodness* and *righteousness* and *truth;* proving what is acceptable unto the Lord.

RUTHANNA C. MOON.

For January 17—Jesus Winning Souls

(John 4:1-42)

WHOSOEVER WILL MAY COME

Perhaps one of the secrets of soul winning is revealed in the very fact that Jesus was unwilling to recognize barriers of race and class. The Samaritan woman's first reaction was one of surprise that he, a Jew, had anything to do with her. This barrier overcome she was ready to consider the truth he had to offer. Quite a different story might have been told had he not settled this matter long before. Have we not failed to clear the road for winning souls in many areas because of our superior attitudes? Unless we can begin with a conviction that all men are God's children and to be treated as our brothers, we are not likely to go far in bringing in his kingdom.

It may not always be easy to overcome the barrier: some through ignorance or prejudice have put the bars high, but it is for all of us to seek to avoid creating such gulfs and build bridges wherever we can. Only then is it possible to break through with real fellowship, service and truth.

Perhaps these barriers of race and class do most to hinder the progress of Christian civilization. If we had not begun with individuals and nations feeling national and racial superiority, could we have made all the blunders which have led to the tragic situation in the Far East? We see it in ghastly coldness as Hitler proclaims Germany the master race. Have we not in effect often proclaimed it?

Nothing could more certainly hinder God's working through us than to be encumbered with anything which prevents this freedom of approach to the hearts of our fellow men. Nothing so surely gives us entrance to the hearts of people as the spirit of unassuming goodwill. The improvement in South America relations due to our Good Neighbor policy is a witness to this on a large scale. Individual relations no less attest the fact that wherever barriers of falsehood, prejudice, or anything interferes, there cannot be understanding of any future communion of spirits. We do well to ponder Jesus' example in winning the Samaritan woman and through that the enlarging of his ministry to many of her people.

RUTHANNA C. MOON.

In the very beginning the Christian Church had to face the problems of race, class, color and sex. Peter's vision in the home of Simon the tanner was brought to an issue in the home of Cornelius the Roman. Philip led by the Spirit met with the Ethiopian eunuch. When Paul found his reception in certain synagogues unacceptable he turned to the gentiles. This matter of preaching to the gentiles was at last brought to the attention of the conference in Jerusalem where it was decided favorably for the gentile world. To the Galatians Paul gladly declared "There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye are all one man in Christ Jesus. And if ye are Christ's, then ye are Abraham's seed, heirs according to promise." The world has long been plagued by these problems based in a sense of superiority in certain quarters.

An American soldier wounded on a battlefield in the Far East owes his life to the Japanese scientist, Kitasato, who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to Landsteiner, an Austrian. A German is shielded from typhoid fever with the help of a Russian, Metchnikoff. A Dutch marine in the East Indies is protected from malaria because of the experiments of an Italian, Grassi; while a British aviator in North Africa escapes death from surgical infection because a Frenchman, Pasteur, and a Germon, Koch, elaborated a new technique. In peace as in war we are all of us beneficiaries of contributions to knowledge contributed by every nation in the world. Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the researches of an Austrian. From birth to death they are surrounded by an invisible host—the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind.—*1942 Report, Rockfeller Foundation.*

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"Ring in the New"

THIS is the last issue of THE AMERICAN FRIEND for the year 1942. It has had an unusual year. For twenty-five years it had been under the very able direction of Walter C. Woodward. Upon his death on April 14, Mildred Holmes, who had been associated with the work for more than a year, took charge and continued until the first of September, when Murray S. Kenworthy assumed the post as Acting Editor. (The name of the permanent Editor is yet to be announced.)

But the year has been unusual in many respects. Never before has a war been so titanic in all of its aspects. Geographically it has laid its destructive hand on every continent and carried death and disaster into hitherto little known islands of the seas. But of the military situation we are being constantly reminded by the radio and the printed page.

Less publicised happenings have been of equal or greater importance. One of the most hopeful trends of the time is the serious consideration Christian leaders are giving to the problem of the proper attitude of the Christian to war—this war in particular. Every justification for military service so far appearing could consistently be used by Christians of the "enemy" countries. They all play directly into the hands of the militarists. So long as arguments justify Christian support of the war system, so long will governments have little or nothing to fear from the Church in planning war. In spite of all this it is well that the problem is being considered. The most encouraging trend, at least from the pacifist standpoint, is the large number of prominent churchmen who stand firmly for the pacifist position, and the refusal of the conferences of many larger denominations to "bless" this war.

Despite considerable criticism of the Civilian Public Service set-up, some of which is no doubt justified, for such a new venture could not be perfect, it has justified itself, not only in the minds of thousands of C.O.'s and Church people, but of many Civilians near the camps and the government. Many militarists hail it as a concrete evidence that a democracy can and does grant concessions to its citizens who are conscientiously opposed to war.

The willingness of so many colleges and universities, often challenging hostile public sentiment, to accept students of Japanese ancestry speaks volumes in favor of our educational institutions.

What will probably prove to be the most far reaching movement of the period is the attempt to find the bases for a just and durable peace. The Delaware Conference held under the auspices of the Federal Council of Churches was a notable event. It brought into conference nearly four hundred responsible church leaders, both lay and clergy. It was addressed by many of the most able men of Christendom. Its declarations will continue to be basic for any future discussions. Not only are church leaders seeking those just bases of the future peace, but many institutions, statesmen and government agencies are giving the matter official consideration.

On April 17-20, Friends gathered in Richmond to consider these bases from the "Quaker viewpoint". As the following statement shows, we found no reason to water-down our historic belief in "the irresistable power of constructive goodwill and the healing principle of love to overcome evil with good, when expressed through Christ-centered lives".

In subsequent conferences, such as the one held at Wilmington, Ohio, on August 30 to September 4, we sought to be more explicit in our declarations, because resolutions and pronouncements are of value only as they, like "blue prints", outline the instrument to be constructed.

The Malvern pronouncement in England stressing among other issues, certain necessary economic changes, and the more recent pronouncement by the English Economist, Sir William Henry Beveridge, may seem revolutionary to many, but they indicate the constructive thinking of those who foresee a better world.

The recent declaration of Queen Wilhelmina of Holland that her country and possessions shall ultimately constitute a commonwealth indicates that concrete results must and will issue from the conflicts of the era.

The race and color questions are coming to the front as "not to be denied" issues. Information Service in its current number has a digest of a symposium carried by the *Survey Graphic*, with the heading, "Color—Unfinished Business of Democracy".

In the more definitely church world the various movements to bring religious people into closer union

have been conspicious. In this field the promotion of better Catholic, Protestant and Jewish understanding, the development of the Ecumenical Movement and the merging of various Protestant denominations have been outstanding developments.

Within our own area the sense of the common interests of all Friends the world over; the cooperation of all American Friends in human welfare efforts through the Service Committee; the conferences held on problems of world peace; the developing interest in the rural life situation and the active support of local and mission interests, despite world conditions, have been heartening.

But what of the future? The reader can no doubt add other challenging issues to the ones cited above. But the listing of issues is but a small part of the task. Finding methods of resolving them is a next step—for 1943. The *will* to help bring into actuality the things which need to be done is of utmost importance. Of all religious groups, Friends, because of previous interest in and service to humanity, should be conscious of responsibility.

The Forgotten Social Unit

of a Christian Pacifist Society

By Wilmer A. Cooper

IN studying the findings of the recent Wilmington Conference I have been profoundly moved by some of the statements which emerged out of its thinking and discussion.

I

Perhaps two of the most encouraging statements were: "Society can never be better than the people in it". Secondly, "In the reconstruction of human attitudes, education is our best tool". Within the scope of these two findings lies the answer to the establishment of a world beyond the war which possesses the durability of peace, justice, and world brotherhood. In fact, these words contain enough potential power to make such a social order effective, if we can individually and collectively get these aims and our efforts harmoniously directed into channels of action.

II

Let us consider the significance of these two statements. First, "Society can never be better than the people in it."

A quick glance at history will readily show us that social progress has been centered primarily around the idea of collective planning rather than individual planning. The latter has too often been sacrificed for the sake of the whole. In our universities and in industry we have been thinking too much in terms of mass and efficiency, and not enough in terms of the individual. We know that if in a biological organism any one of the millions of cells breaks down the result *can* eventually become fatal. The same applies to the individual as an integral part of our social organism. Each person's significance and importance must be recognized in relation to the whole in order to realize the welfare and human betterment of all.

At every turn we hear and talk about the world revolution through which we are passing and of which this war is a symbol. Let me here quote the pertinent words of one of my CPS friends. "Real revolution, I think, is the change in man's total life and such change happens in the terms of individuals. It is the change that comes only when the lives of many men silently change . . . If this (our) culture, based on the belief in material things as the ultimate, is breaking down around us, then is it not most imperative for you and for me to try to find a new reason for man's life, and to begin it ourselves? . . . To all the little people of the world—would the realization that each man is of great importance to total man, offer any hope or impart any power? Could any dictator thereafter compel, could any system of economics or politics enslave, could the machine ever again be more important than people, could men turn against men? Would it not give you and me a way of changing unbearable conditions? First must we not change ourselves?"

Again in the words of the conference, "The assurance of peace, therefore, lies in a radical transformation of the lives of men and nations through their acceptance of certain basic principles of human conduct. Since life is of one piece, these principles must apply to all areas of human relationships—spiritual, economic, social, political." Instead of doing quite so much theorizing about a just and durable peace it seems more essential that we begin living the kind of a life ourselves that is necessary for the development and continuance of a better society. Instead of putting so much emphasis on such things as capitalism and socialism, we must put it on *the* capitalist and *the* socialist. No such system will ever realize the workability of its motivating philosophy until the individuals within it possess attitudes and habits for living which are equally as lofty as the total ideal itself.

Thus in our CPS camps several thousand of us have been given a chance, in spite of the limited framework within which we have to operate, to experiment with the spiritual forces that reside within man, and, which will enable him to change his attitudes toward life and transfer his religious philosophy into the techniques of daily living. Not until we begin dealing with the individual first, can we make the life and teachings of Christ a practicable reality in our world of human affairs.

III

When we have established sound principles and a suitable working hypothesis for the realization of the Christian Social Order, we are immediately confronted with the problem of how we can best help people discover and realize this fuller and richer life, both for ourselves and for our associates in the world. It is here that the second statement, "In the reconstruction of human attitudes, education is our best tool", can be applied in a helpful way toward solving this problem. In another place the findings suggest that ours is 'the task of re-educating the mind and heart, for 'out of the heart are the issues of life'." The fact must continually be faced that, attitudes and beliefs are always pre-requisite to action and conduct.

The next question is, where do we begin our task of changing attitudes? The Church, as an institution, has had as its aim for centuries, the changing of peoples' lives in such a way that they will live in harmony with the ideals for which Christianity stands. Is this still an effective and adequate organ or means for such a tremendous task?

A friend of mine, who has served both

in the capacity of a church pastor and teacher in secondary education, tells me that he feels confident more can be done through the field of education than through the church toward building into youth an attitude of the worth and dignity of human personality, and a faith in the Fatherhood of God and brotherhood of man.

If we accept the fact that the church has lost much of its effectiveness, must the brunt of the burden then rest upon the schools and colleges? Let us see what the conference findings have to say at this point. "But formal, purposeless education will not suffice. Education for right attitudes must begin in the home and in the school where parents and teachers demonstrate a serenity of spirit and show respect for each individual."

From our own experience we know that most youth have some sort of a philosophy of life fairly well formulated late in their teens or early in their twenties. Therefore, proper and adequate training in the home and early school days of a new generation is essential in order to produce a world of tomorrow that will break away from the vicious circle of cause and effect, in relation to our present trend of hate, greed and intolerance in human relations. Sound ideas, which are in harmony with scientific facts about our world of natural and human phenomena, and which are in harmony with the living principles and spirit of Christianity, must be carefully built and moulded into the hearts and minds of youth.

Immediately, the question arises, do we have parents, teachers and ministers who are equal to the job? If we answer in the negative, we must then admit that we are faced with a doubly critical problem, that of not only establishing right attitudes in youth, but firstly establishing them in those persons whose job it is to train youth. Nevertheless, if we are determined to build a better world we must overcome this difficulty and set our faces toward its solution. You and I must seek as we have never sought before to set our own lives in tune with God and his laws for living in the moral universe into which we have been thrust. Now is the time for you and for me to strip ourselves of all else and re-educate ourselves with an adequate philosophy of life to become the kind of teachers, ministers and parents for which the rising generation is in need. It will require much self-discipline. It will mean a strenuous exertion of all our physical, mental and spiritual powers in order to become competent interpreters of a way of life from which will emanate a world filled with righteousness, justice, beauty, and goodness.

IV

Let us now try to determine where we of the Society of Friends stand in relation to making these two basic principles a reality. Let us see if the fine principles laid down by the Wilmington Conference are being practiced in our Quaker homes, meetings, schools and colleges.

We Quakers certainly do not reside in any haven of God's chosen people. Just because many of us claim to be Christian Pacifists, it does not follow that we haven't been just as responsible for the present world breakdown as have other devoutly religious peoples in the world. Has this not been true in our business relations and economic activities? Are our schools, meetings and homes producing youth who are any more righteous in their conduct for living than are other church-going peoples' children? Are our colleges turning out the kind of teachers, religious leaders and parents who are themselves living the kind of life that is conducive to the development of a better social order? Is our CPS program, and are our service activities in the world rooting out the causes of war, or are they just applying some soothing salve which will alleviate the world's pains and suffering for the time being?

Sometimes one begins to wonder whether we Quakers aren't overly self-righteous. Occasionally we become so satisfied with ourselves that we tend to wallow in our own complacency. When I read the admirable words found in most of the findings of the Wilmington Conference, and then try to visualize the extent to which Friends put them into practice, I become very disillusioned. A century from now when the historian comes across these findings he will doubtless marvel at the theories which its initiators were able to concoct. But if he could live now and visit some of our homes, places of business, meetings, schools and college campuses, I'm not sure that he would consider us very good practitioners of our religious faith and zeal.

Two summers ago I had the privilege of coming into personal contact with a large number of teachers and school superintendents who were trained in one of our Quaker colleges. I was astounded at some of their attitudes, in relation to the education of youth. They did not seem to be concerned with the idea that a student should finish his academic training with not only the fundamentals of knowledge, but, should also possess the character, will power, moral courage, and stamina that will be essential to him if he is to live a wholesome and well rounded life. I was troubled by their lack of these virtues in their own lives, and their lack of a social conscience and sensitiveness to the need of preserving both our natural and human resources. Many of them held their teaching positions, primarily, because it provided them economic security, a warm place to work, and a lengthy summer vacation. The education of boys and girls to live better and happier lives seemed to be a secondary issue. Comparable citations could be made for the depleted conditions of our religious efforts, our business activities and other areas of our secular lives. Of course, we all realize that such conditions are not unique to Quakers and their institutions. The same is true of the Christian Church as a whole and all the secular activities of its people. But the question is, do we as a part of the Christian Church want to be associated with a system, that is bound eventually to reap evil fruits?

Many competent and well known religious leaders, writers, and lecturers are now questioning the durability of the Christian Church. Certainly we have no assurance that the Church, as an institution, can endure the present world revolution any more than can democratic government, or even our entire western civilization. All of these are struggling for their existence and may be submerged in this country within the next twenty-five years, just as they have been temporarily in Europe.

We Friends need to become a little more sensitive to our own weaknesses, even to the extent that we are sensitive to the treatment of subject peoples, and the serious starvation problems which face the world today. We are too often stirred by problems somewhere in Europe, Asia or underprivileged sections of America. Yet, we aren't aware of the seeds of war and unrighteousness which we are scattering in our own backyard. We forget that we often ruthlessly participate in an unjust economic system, and from the benefits thereof continue to enjoy our high standards of living, luxurious automobiles, and perhaps reluctantly take a few dollars out now and then to support CPS or to give toward feeding starving children in Europe. In the light of such actions amongst us, are we a blessing or curse to our generation and day?

Plutarch in some of his writings tells us of Lycurgus, a Spartan lawgiver, who was admonished by his people to build a wall about his city-state in order to provide defense against enemies. In reply he told his advisers that a city or state is best defended by the character of its citizens. In other words, if we are individually and collectively strong from within, outward forces are not likely to destroy us. It is a combination of both inward weakness and outward forces that are tending to annihilate the Christian Church today. This is the parallel condition in which we Friends,

as a part of the Christian Church, are finding ourselves. We must become aware of our own weaknesses and failings. "Our planning and action must be guided by compelling love and forgiveness for all men, and be rooted in profound awareness of and repentance for our own deep sinfulness. . . " We must bring about our own repentance before we try to help others repent for their unrighteous and unjust deeds.

Christian Pacifism must take on new meaning for most of us. It must exert itself in all areas of our lives, from the most trivial problems to those of great magnitude. It must take on new meaning in our personal and group relations. It must be an individual as well as a collective conduct for living together and sharing together the good things of life. We must let our own deeds and actions, rather than words, exemplify our Christian faith. The Good Life is not spread very far by argument and debate, but by "those tiny, invisible, molecular, moral forces which work from individual to individual." The persons through whom such forces are passed must possess a knowledge of and fellowship with the Divine, and practice the presence and love of God so thoroughly in their own lives that their whole manner of living will become contagious to those about them. And lastly, they must possess the resourcefulness and moral courage to transfer their Christian idealism into action; first, individually; and then, collectively.

In closing, the following bit of poetry will serve to re-emphasize the purpose of this article, and to interpret in simple words the significance and importance of the individual as an indispensible element in the construction of a Christian Pacifist Society.

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilded goes?
In vain we build the works unless
The builder also grows."

Strengthen the Mission of Friends

A Suggested Plan by Stephen Thiermann

THE mission of the Society of Friends is an old story, but it is a wonderful story. To the rushing river of Christianity which for centuries has been cutting away at the old Adam in man, the Quaker mission has added an essential, a remarkable tributary. Men are born, say Quakers, to know God, the Father, and Jesus experimentally; there is a divine meeting ground in the souls of men out of which may grow friendship with God and Jesus, even though the created and redeemed are destined to be known only in part. Given time the harvest of this friendship is found in courage and tenderness, truthfulness and joy, justice and love of others. George Fox came to direct men to the Heavenly Spirit, "to turn them to the grace of God, and to the truth in the heart, which came by Jesus." And he has not read his Quaker history aright who does not understand this unique direction to the Spirit, the unique turning to the Spirit, of which Fox speaks, to be silent worship within a loving group. Not that spoken ministry is unimportant; there is the whole rich Protestant and Catholic tradition to witness that it is. But the unique Quaker direction to the Spirit has been and still remains group silent worship, the settling down before God and Jesus to wait quietly "a motion and a spirit, that impels all thinking things, all objects of all thought, and rolls through all things." Vital then as is trained, articulate, spoken ministry, the mission of the Society of Friends to the Christian stream coexists with the way in which character is developed through supplementing words with group silent worship. An end to such worship, and as surely an end to the Society of Friends, though as for that what is significant is not the Society but the unique turning "to the grace of God and to the truth in the heart, which came by Jesus."

"Where then are we going?"
"That is ours to choose:
There is ancient star-dust
Still upon our shoes."

WILSON MACDONALD.

To-day the world needs to be refreshed in the well of the spirit, as it did in the times of George Fox and John Woolman, John Greenleaf Whittier and John Wilhelm Rowntree, refreshed so that it can go joyously marching along the winding road to the brotherhood of man. But as always the world needs seers too, men who know how the well may be reached and have tasted of its waters and have returned to say: "This is the way. Believe not my words, but believe the change wrought in me." Confident then that the Society has a unique contribution to offer in helping men to let the Kingdom of God break through into their lives, and remembering also that the history of the Society is a history of group ideas and group sentiments, the following plan is proposed as one possible way to strengthen the mission of the Society of Friends.

At the outset it may be said that a certain aspect of the plan will hurt, and in a rather vulnerable spot, one cherished by men everywhere regardless of political or physical color. The spot is their two week summer holiday. It is proposed that interested Friends from afar, during their two weeks of summer vacation, come together as groups to visit selected preparative meetings, to work eight hours a day on a needed community project, to share the homes of local Friends, to worship together, to talk together. "But," some Friend may query, "isn't this plan old? Hasn't the Service Committee been running work camps for years?" Well, Friend, these proposed Quaker World Mission Camps are different.

The principles of the American Friends Service Work Camps are doubtless familiar and may be summarized in the phrase: words, work, worship. As applied in the camps "words" mean study and social conversation, "work"—an eight hour day put in by a dozen or so young college people on a desired community project, "worship" —twenty minutes of silent meditation together. The young people are attracted to these camps by a variety of interests, several of which are captured in a Service Committee brochure: "cooperatives," "urban problems," "sharecroppers," "migratory workers." Their motives are, we should say, predominantly social, economic, democratic. Under the proposed plan, however, the principles implicit in words-work-worship are to be applied in fresh ways. For one thing the proposed camps are to continue but two weeks and are keyed to the vacation times of business, laboring, and professional persons, as well as students. Then, it is assumed, the majority attending these work camps will come to them out of a religious concern to strengthen the mission of the Society both by living and worshiping together and by spending themselves for others in line with the golden tradition of the Society of Friends, whether the work be youth work, prison work,

refugee work, or the like. As a consequence of the campers' general religious motivation helpful spiritual growth may be anticipated, though Friends in attendance are accustomed to "pastors," "unprogrammed meetings," "prepared sermons," "pacifist" or "non-pacifist" company.

An encouraging precedent exists in the two week work camps of the United Church of Canada, indicative of the spiritually invigorating atmosphere created in such a camp despite different worship experience and pacifist views. There United Church members, laborers, stenographers, lawyers, ministers, are drawn together out of a broad religious concern to start on the second mile in some distressed area in Canada and are strengthened and humbled in a marvellous manner. After an experience in a United Church Work Camp one is prone to repeat with the Psalmist, "This is the Lord's doing; it is marvellous in our eyes."

Likewise Friends may expect themselves to be strengthened and humbled, their sense of mission clarified, by losing their lives, for two weeks at least, in some pressing concern of local Friends. Possible experiments spring almost at once to mind. Members of both local meetings in West Branch, Iowa, might invite twenty Friends in overalls from the Five Years Meeting and General Conference in Indiana to work with them at Scattergood or elsewhere; conservatives and independents from the Ohio Yearly Meetings might join hands on a Race and Arch Street project. Young and old together would be able to delve beneath "the pleasant smile, the friendly handshake, the pat on the back," and learn to love one another in unity of heart, in that which stirs eternally beneath superficiality. Then themselves refreshed, Friends may by their courage and gentleness draw others to direct themselves to the truth in the heart through the unique turning to God found in the union of word *and* hush.

As always the everlasting, everloving Father and his Son are walking upon the storm tossed seas about us, saying "Be of good cheer; it is I; be not afraid." Let us, dear Friends, in silence and in work *together* learn to know the touch of Their hand and let them mold our lives as They will for others.

On the Trail of a Forest Fire

By David Seeley

June Lake, Spike Camp, Calif.

Dear Mother and Dad:

Here's another "news letter". The last one was written before we went on our first large fire and I promised in a note to mom to tell more about it.

Here goes: We got the news of the fire and orders to stand by at 11:20 a.m. Saturday. At 12:00 we were told to get ready to leave. We ate a quick lunch and left at 12:20. The fire was somewhere near Reno and our orders were to go there (160 miles) and report. We arrived in Reno about 4 o'clock. We ate a good meal there and were sent north 130 miles to Litchfield, a crossroads town where we picked up our guide who took us another twenty-eight miles straight across rolling sage brush country to Smoky Creek Ranch. When we arrived here, the Forestry Service Supervisor checked his instructions with the leader at this sector of the fire. The instructions did not match so we continued another thirty miles across open sage brush country to an abandoned C.C.C. Camp. A temporary fire camp had been set up here for fire fighting in this sector. (We could see the line of fire most of the trip from Smoky Creek to the C.C.C. Camp, but it would have been foolish for us to stop at any one point and try to put it out with twenty men.) By this time it was 1 a.m. Sunday morning. We were given another meal and went to bed. Our beds consisted of mattresses on the floor. We had lots of company. There were about twenty nondescripts from forty-five to sixty years old. Some from a C.C.C. Camp used as a World War veterans' work camp and some who had been recruited from the local jails. One of the boys slept in the truck and was awakened by hands reaching for loot through the boards of the stake sides. We got up at 5:30, ate a steak breakfast and started off back across the fifty miles of sagebrush we had driven through the previous night, then turned north to a crossroads town called Ravendale, about thirty miles north. Here we met another escort and went twenty-five miles back into another section of the sage brush country to a buckaroos' camp where another fire camp had been set up. From here we could see the smoke and flames of this sector of the fire about ten miles away. After riding 425 miles in the back of a truck, we finally arrived at the fire and began fighting it at 3:00 o'clock Sunday afternoon. We fought it until dark when we had that section extinguished, but we could see many fire fronts for more than thirty miles across the hills. We got back to the camp at 11:30, ate some supper and got to bed at 12:30. I say bed, but there were no beds: when we left we had been told not to bring any bedding, that it would be provided; so we had none except a few blankets which some of us had brought for use when travelling at night. Fortunately there was a large hay stack close by. You have never seen such a populated hay stack—in and around it were some thirty-five men. I slept in a manger close by the hay stack. At the time we went to bed there were several men already sleeping there; one of our boys stepped on someone's face while trying to get some hay; another, after pulling off an armful, discovered a man. Well, we spent that night and two more in and around that hay stack. The last night a truck loaded with mattresses for our use showed up at 3:00 a.m. He had been chasing us for forty-eight hours and when he did arrive he had no blankets aboard. They were three rough and cold nights, for the first two we were so exhausted we did some sleeping in spite of the cold, but we would never get to bed until after 12 p.m. And we were up at sunrise—and glad to see the sun. It is on these fires one learns the sweetness of simple things like water, food, rest, and warmth. On Monday we chased and fought the fire on a five mile front. We got separated from our water on the truck and we did not get a drink until six o'clock in the evening. The temperature in the sun (and there are no trees in this country) during the day was over 100 degrees and the heat from the fire combined with the exertion of fighting the fire, and the dust made us want water more than I've ever wanted it before! I thought of you, Mom, and was worried because I could get no message to you—the nearest telegraph office was probably Reno, 150 miles away.

The camp and the country were interesting. The camp was a genuine Buckaroos' camp for the men who ride the range—a slab cabin, no conveniences, kerosene lighting, water from an irrigation ditch twenty-five yards from the cabin, wood stove. Close beside the cabin was a building, a cross between a barn and a shed. Beyond this was a stone corral. The men who used this

cabin were there helping to fight the fire. There were three, one stout and jolly with quite a beard who always had a cud of tobacco, another with glasses and city education, and the third a quiet leathery cowboy brought up in this sage brush country. The country is vast and rolling—nothing but sage brush meets the eye. The brush grows from one to five feet high and there are about five varieties. Jack rabbits, cottontails, deer, antelope and a few wild horses make up the wild life. At night while we were riding through this country in the truck, hundreds of jack rabbits would jump up and run with the truck for a way then dart off to the side. As we saw each a cry would go up, "Tally Ho", until we finally became bored with the process.

Tuesday morning they rounded up some horses and ran them into the corral. While they were trying to rope one he wheeled and struck a hoof against the corral wall, breaking his leg at the ankle. They let him limp out to graze for a while to make sure it was broken before disposing of him. It seemed tragic and unnecessary. We stood by all day Tuesday in case the fire should break over. It didn't and we left Wednesday morning for camp.

Since then we have continued working on the June Lake water system which means digging ditches. Last week-end we were called out for another fire, but only drove as far as Coleville (seventy miles). We spent the night there and came back Monday. It was a false alarm; we were not needed. This week-end we were called out on a local fire Saturday afternoon. It was a small, but hot, forest fire at Crestview, about fifteen miles south of here.

(Forwarded by Howard Elkinton.)

Our Peace Testimony

By John W. Adlon

UPON my return from meeting recenly, I picked up a copy of the Discipline and re-read again the section that goes, "We feel bound explicitly to avow our unshaken persuasion that all war is utterly incompatible with the plain precepts of our divine Lord and Law-giver, and the whole spirit of His Gospel, and that no plea of necessity or policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe to Him who hath said, 'Love your enemies'." It seemed as clear as it ever had, yet somehow it did not balance with a condition which exists in our meeting, the realities of which we were brought face to face with today.

A list of names of young men of our congregation who are now in the service of the country in one way or another was included in our regular weekly bulletin, and, interestingly enough, it revealed only one in nineteen had refused to participate in the war. Eighteen were listed as either in the Army or Navy and one, who had taken a completely opposite view, was shown as imprisoned. None had accepted the provisions included in the law to do work of national importance under civilian direction.

What does it mean that we of one of the so called historical peace churches go 95% in support of the war? But first let me say to the men who have had to make the choice, "God be with you." I have no criticism of what they have done, and to those who have chosen non-combatant service I extend my admiration that they have had the courage to go part way down the road set out by our forefathers who gave their blood that we might not have to for conscience sake.

To the rest of us I say, if we believe as George Fox and the others who in 1660 wrote, "We utterly deny all outward wars and strife, and fightings with outward weapons, for an end, or under any pretence whatever—"; if we believe swords should be beaten into plowshares; if we believe the declaration of faith in our Discipline, then we have done a miserable job of teaching our young people. If we hold that war and Christanity are incompatible then we are in part responsible for their being in the armed forces. It means we have been too busy making our daily bread, or in some cases cake, to teach a Sunday School Class, that we have not bothered to put the right literature in the hands of our youth. It means that we have let down in our preparation for the kind of a world we believe in, that we did not take the trouble to wipe our eyes and shake the dust from our brain that we might be aware of what the forces of evil were about.

The above is strong talk, but it is true, and it is just as true that, unless this condition is vastly altered, we are through as a great force for good and humanity in the world. We cannot ride on our reputation. We must do the things that those who made our good name did, and we must believe wholeheartedly in the basic truths which they held. The great good works of the "Service Committee" cannot be carried on by folk who are not interested in the brotherhood of man, and we can not develop that brotherhood with a bayonet in our hand, nor can we teach him whom we have just bombed that God is love. Unless we shake ourselves free of the forces which bind us and have a re-birth in the name of Jesus Christ we shall perish. I mean literally perish as a denomination. If we have an inner light within us, we must let it shine out through our words and deeds, for there is no such thing as dormancy in religious life. We must go forward, we must grow or we will die.

I do not mean to infer that it is important that we be preserved as The Society of Friends for the sake of being just that in name, but I do maintain that the things for which we have stood through the years are just as important today and require just as much nurturing. It is not nearly as important that the physical act of the feeding in Europe and the rebuilding of towns be remembered as it is that the spirit and will which made those things possible be kept alive.

Now, Friends, do not turn this off as a unilateral argument dealing with only one small portion of our belief. Our peace testimony is the outstanding contribution we have made to society. Without it we would long ago have died. Need I say that when the salt has lost its savor it is of no value. Just so with us, when we lose our peace testimony, we cease to be potent. When we slip on our basic principles the rammifications are very great.

I have never written an article like this before, but if I sound like a full fledged, out and out alarmist, that is good. That is exactly the impression I am trying to leave with you. This is an alarming time, and I challange you, "Quaker", to do something about it. Do not ask me what to do. Pick up your Bibles and pray to God for courage and strength that you may be instrumental in bringing Peace on Earth.

Conscience is not the Lord's persecution, but His jealous pleading, and not the firceness of His anger, but the reproach of His love.

The Friends World Committee

A Statement of Aims and Purposes

By Leslie D. Shaffer

THE Religious Society of Friends throughout the world is awakening to a new sense of its unity and oneness as a community charged with the responsibility of releasing a vital word of life for our suffering generation. The seed, which was sown by the founders of our religious Society, whose faith in the universal power of the life of Christ, led them with apostolic fervor into many parts of the world, is bearing fruit in our generation. It is now our responsibility to prove ourselves worthy of our heritage and accept the opportunity granted to us in our day by the creative spirit of God.

The Friends World Committee for Consulation, which was established in 1937 to promote better understanding and cooperation among the fifty-four groups of Friends located in twenty-six different countries, realizes our present opportunities and is working for the following aims and purposes:

It seeks to encourage and strengthen the spiritual life within the Society of Friends in order that its members will be better prepared to assume their share of the burden of the world's suffering.

It seeks to promote a fuller knowledge of the world-wide nature of the Society of Friends in all of its aspects. This includes an appreciation of the variety of approach that characterizes the newer and non-Anglo-Saxon currents of Quakerism which, taken together with the original streams in England and the United States, constitute an enhanced richness of content and outlook; and present the Society with the opportunity of achieving a deeper unity in diversity.

It seeks to develop a greater sense of loyalty and inter-dependence within the Society; and a clearer recognition of the particular contribution of Friends as a whole with regard to the major issues of the day—whether spiritual, political or economic.

It seeks to make better known the spiritual message of Quakerism through an extended service of outreach to seekers.

The Committee believes that through the manifold ways in which these opportunities for service will be given expression, we will be better able as a Society of Friends to fulfill God's will for us in our time.

The nurture of the spiritual life and growth within the world community of Friends is of primary significance at present. The World Committee seeks to make real and effective a sense of fellowship, which will assist both small and large groups of Friends to withstand the crushing pressure of modern world movements. Friends of the first century of Quakerism struggled for the recognition and preservation of the freedom of conscience and religious liberty. This struggle still continues, for again religious freedom is threatened. Anti-religious forces spreading a spirit of paganism throughout life are some of the most dangerous forces abroad in the world and challenge Christian people everywhere to a greater spiritual unity if life is to overcome darkness and if good is to triumph over evil. The power of totalitarian governments, which threatens the life of some groups, the pressure of war upon those who bear a pacifist testimony and growing racial antagonisms in the world all make it necessary for Friends to strengthen each other in their faith in spiritual foundations, which can overcome the world and not be overcome by the world.

Secondly, the World Committee seeks to help all Friends' groups to become better acquainted with every other group and to assist them in fuller cooperation with each other. The international nature of the Society of Friends is the outgrowth of three distinct movements. One, we usually refer to as missions; the second as a service of relief and reconstruction, and the third as Quaker Embassies. During the latter half of the nineteenth century, Friends who had been quickened by the new impulse of the evangelical period gave expression to this new urge for service by establishing missionary work in Mexico, Jamaica, Cuba, Syria, China, Japan, India, Madagascar, Pemba, Africa, Guatemala, Honduras, and Alaska. This missionary movement in all these places established Quaker groups and Meetings, which are now prepared to exert a very wholesome influence upon the new movements which are shaping and reshaping national and international life. The significance of these missions can be estimated by the tangible reservoir of good will which they have created.

These groups have as it were come of age and are ready to assume a place of service in the Society of Friends, not as recipients of missionary services from a benevolent superior body but as equal collaborators in a program of world wide service.

The second source which produced new meetings in the World Society of Friends was the reconstruction work carried on chiefly by British and American Friends following the first World War. Thirdly, side by side with the relief and reconstruction work arose a new type of missionary or international service in which Quaker embassies and centers grew and assumed the responsibility of interpreting the Quaker message and of finding Friends as much as making them. There sprang up new Yearly Meetings in Germany, France, Holland, Sweden, Switzerland, Jamaica, Palestine and Syria with a renewed life in the groups in Denmark and Norway, established at an earlier period.

The foreign mission enterprise with its evangelistic fervor and the international service work with its emphasis upon social experiment as a means of reconstructing society begin to merge into one constructive piece of Christian service to humanity. In this combined effort, which includes search for truth as well as the distribution of relief, and which requires an interpretation of the Quaker message as well as the tangible services of reconstruction, a new pattern evolves. In this relationship the Friends World Committee will help to correlate the work of groups, which have sprung from the mission enterprise with the work of groups which have sprung from embassy and service projects. All types of work will be enriched and all groups will be able to participate in a world wide movement of the life of the Spirit.

The development of a greater sense of loyalty and interdependence is a third purpose which the World Committee seeks to encourage. This is essential if the Society of Friends hopes to be able to make an impact upon the great world movements. All are agreed that our Quaker testimonies and methods should be brought to bear effectively upon the major world problems. Our large-scale programs of relief and reconstruction which are directed in the main by our Service Committees are of first importance in this regard, yet in addition to this service of relief there is a vital field of diversified life and responsibility, which the World Committee can help the Society fulfill.

Following the first World War, within the new Quaker groups, which were established as well as in older groups, there was a stirring of conscience and a growing concern over Friends' relationship to a social order, which breeds new wars. The connection between war and the social order became one of the chief

concerns of Friends all over the world. The Society of Friends should be unitedly working for the creation of a state of society, which eliminates those forces and tensions which make wars possible. Friends should continue their testimony of the equality of all men regardless of race or class. Plans and programs for post-war reconstruction need to be shared with all groups and from all groups their contribution to the solution of the problems of peace, race, social order, the World Committee will help all groups strengthen their loyalty to each other and through the sharing of experiences help to build up a real sense of inter-dependence, which is so essential to world peace.

The sharing of our fellowship with those who seek for spiritual assistance is a fourth objective of the World Committee. Just as it is essential to strengthen the deep spiritual foundations which support our humanitarian services, so it is essential to assist into fellowship with us those persons whose interest and concern has been awakened by some form of service and contact. Great migrations of people who have had some contact with Friends will need the continuing thoughtful concern of Friends. Individuals who have had service abroad, either in reconstruction work or with military forces will return to their home Meetings with a whole new conception of a world community. Many of these may well be non-Friends who will seek a closer affiliation with Friends. The Wider Quaker Fellowship, now under the care of the American Friends Fellowship Council, will continue to grow in its international significance and Friends' Centers or Meetings around the world will need to cooperate in bringing this Wider Quaker Fellowship into closer relation with the Society of Friends. To give expression to these new outlooks, and new impetus to growth, the World Committee will seek to be instrumental in guidance and counsel. It will give to the Society of Friends that form of organization, which is in keeping with the general ecumenical movement.

The methods by which the World Committee hopes to accomplish these purposes are through conferences of regional, national and international scope, which will naturally encourage a ministry of intervisitation. The collection and correlation of material and information from all parts of the world, dealing with the special Quaker concerns of Pacifism, Education, Race Relations, Social Order and the Spiritual Message of Friends, will be another means of achieving our objectives. The circulation of Quaker literature, its interpretation and translation into various languages, the publication of Friends World News will be other means of building up a sense of world fellowship. Special studies are being made of the growth and development of the newer groups of Friends and from them we will learn to better understand the future trends and movements in Quakerism and throughout the world.

These are the aims and purpose of the World Community of Friends. To nurture the spiritual life from which flows a power which will be effective in a distressed world; to make more vivid the oneness of our communion as children of one Father; to strengthen and support each other in our mutual problems; and to share our fellowship with those who seek for spiritual assistance.

The World Committee seeks to help transform these ideals into the life and fabric of our Society.

The American Section of the Friends World Committee for Consultation will meet in Philadelphia on January 22, 23, and 24, 1943.

Program of Training in International Administration at Columbia University

By George T. Little

FIFTEEN men from Civilian Public Service camps have now proceeded to the next steps towards post-war work beyond talking about it. As a matter of fact, they have come as near as possible to post-war action, and that is, being allowed to spend their whole time in training for specific duties in international administration. This is the Columbia Unit which is on detached service taking the year course of Training in International Administration being given at Columbia University.

The first group of ten men reported on August 17th: Stephen Cary from Petersham, Nelson Fuson from Lagro, Howard Gustafson from Wellston, Eugene Kidder from Cascade Locks, Rufus King from Lyndhurst, Thomas Leonard from San Dimas, George Little from West Campton, Carrell Randall from Coshocton, Ralph Rudd from West Campton, and Ernest Snavely from Magnolia. At the end of the first six-weeks pre-session more C.P.S. assignees registered: Tartt Bell from Crestview, Robert Byrd from Merom, Samuel Marble from Petersham, George Matheues from Stoddard, and Charles Webb from Lagro. The group is more or less organized as a detached service unit, most of them staying at International House, and all cooperating in the extra-curricular activities of interest in New York City. They are being supported in the same way as other men in C.P.S. camps, by the various Service Committees who are sponsoring them.

The course given by Columbia University's Faculty of Political Science and the Parker Institute of International Affairs is unique—nothing like it has ever been attempted in academic society. The aims are to gather and present a body of knowledge in international administration, military government, economic rehabilitation and relief administration techniques, a field where little attention has been given by political scientists. Both the usual classroom techniques of lectures and assigned readings, the ordinary possibilities of research and discursive reading, and the new feature of oral reports from prominent international men of affairs and foreign relief administrators are included in the course of studies.

The classroom subjects are of the following sort; International military law, an analysis of the law of belligerent occupation with particular emphasis upon the relation of the military to the civilian populations, was taught by Professor Philip C. Jessup of Columbia University. International geography was given by Professor Harold Kemp of Harvard University. It was a detailed study of selected areas in Europe with special attention to communication, transportation, economic resources, agriculture, industry, and local characteristics of the inhabitants. Professor Jan O. M. Broek of the East Indies Institute gave a similar course for the Far East. Dr. Jacob Robinson of The Hague and several other places presented a series of lectures on international minority problems, making an analysis of the nationality minority problems of Europe. International social history, a survey of forces and factors in the history of a certain region which are relevant to an understanding of the contemporary situation is being given by several Columbia professors whose special fields are being studied. Dr. Hertha Kraus of Bryn Mawr is teaching international

social service which is a course using the documentation of the international service operations carried on after previous wars with a view to discovering principles, techniques, and generalizations which may be applicable to the period which will follow the present conflict. In the future semesters of the program of international administration practical subjects such as nutrition, social service techniques, public administration, and so forth will be in the curriculum.

The topics on which research is being done depend on the region in which the student is specializing. The areas include: France, Italy, Germany, the Balkans, Eastern Europe, and China and the Far East.

Evening lectures are held three times a week after dinner sessions of the course at the Columbia Men's Faculty Club. These speakers are experts with military, naval, and civilian connections who give their interpretation of the problems faced and the solutions possible in international administration. The lectures are later outlined in writing by each student and discussed in seminar meetings presided over by the co-directors of the course, Professors Schuyler Wallace and Philip C. Jessup, and other assistant experts.

The whole resources of Columbia University have been opened to the trainees and a separate building at 431 West 117th Street has been reconditioned for their exclusive use. Whenever there is a course of interest to a student and it is pertinent to training in international administration, the student takes it with the regular university classes. This is the case with most of the language studies. During the year at Columbia each student is expected to become proficient in speaking at least the language used in the area to which he plans to go, and most of those in the course are studying two foreign languages.

A valuable part of the program is the fact that, besides the C.P.S. men and a few other civilians, a detachment of United States naval officers is taking the same course of studies. Their emphasis, of course, is more on military occupation and government than on relief administration, but both the naval and the civilian personnel is learning the point of view of each other from coming into daily contact with them.

The total academic program for those enrolled in the Columbia Training Program is about twenty-two units a semester. Since the course continues for a calendar instead of an academic year, it is probable that two years of ordinary graduate work will be completed in the one year alloted to the course.

The Trial of Gordon K. Hirabayashi

By Gordon K. Hirabayashi

THE trial of Gordon K. Hirabayashi, young Japanese-American non-registrant (a Friend) from Seattle, was a significant occasion which Raymond Booth attended. The judge was kindly and fair and those attending were impressed with the apparent sincerity and integrity of the young man. Gordon had the choice of accepting a sixty-day or a ninety-day sentence, and chose the longer term in order not to lose the privilege of appeal. (A.F.S.C. report.)

Here are his reasons for refusing to register:

Why I refused to register for evacuation:

Over and above any man-made creed or law is the natural law of life—the right of human individuals to live and to creatively express themselves. No man was born with the right to limit that law. Nor, do I believe, can anyone justifiably work himself to such a position.

Down through the ages we have had various individuals doing their bit to establish more securely these fundamental rights. They have tried to help society see the necessity of understanding these fundamental laws; some have succeeded to the extent of having these natural laws recorded. Many have suffered unnatural deaths as a result of their convictions. Yet, today, because of the efforts of some of these individuals we have recorded in the laws of our nation certain rights for all men, and certain additional rights for citizens. These fundamental moral rights and civil liberties are included in the Bill of Rights, U. S. Constitution, and other legal records. They guarantee that these fundamental rights shall not be denied without due process of law.

The principles or the ideals are the things which give value to a person's life. They are the qualities which give impetus and purpose toward meaningful experiences. The violation of human personality is the violation of the most sacred thing which man owns.

This order for the mass evacuation of all persons of Japanese descent denies them the right to live. It forces thousands of energetic, law-abiding individuals to exist in a miserable psychological and a horrible physical atmosphere. This order limits to almost full extent the creative expressions of those subjected. It kills the desire for a higher life. Hope for the future is exterminated. Human personalities are poisoned. The very qualities which are essential to a peaceful, creative community are being thrown out and abused. Over sixty per cent are American citizens; yet they are denied on a wholesale scale without due process of law the civil liberties which are theirs.

If I were to register and cooperate under those circumstances, I would be giving helpless consent to the denial of practically all of the things which give me incentive to live. I must maintain my Christian principles. I consider it my duty to maintain the democratic standards for which this nation lives. Therefore, I must refuse this order for evacuation.

Let me add, however, that in refusing to register I am well aware of the excellent qualities of the army and government personnel connected with the prosecution of the exclusion order. They are men of the finest type and I sincerely appreciate their sympathetic and honest efforts. Nor do I intend to cast any shadow upon the Japanese and the other Nisei who have registered for evacuation. They have faced tragedy admirably. I am objecting to the principle of this order which denies the rights of human beings, including citizens.

FUNDS FOR UNOCCUPIED FRANCE

The transfer of funds from individuals in the United States to their relatives and friends in unoccupied France has had to stop since the occupation of southern France. From January 1941, when this service started, through October 1942, including transfers from the Selfhelp Committee, the American Friends Service Committee sent a total sum of $220,931.00. A small fee was charged for each transfer. The average amount sent by each person was $20, and the average number of transfers per month was 500, except in August 1942 when 888 transfers were sent. This money was sent to the staff in Marseille who took charge of distributing it to the proper persons. They worked under terrific pressure, but it was a rewarding service because it not only gave the individuals necessary funds, but renewed contacts with their loved ones.

The Pendulum of Prayer

By Carol Kafka

IN a recent AMERICAN FRIEND (Nov. 5) there occurred a short quotation: "A new conception of prayer is arising . . . which sees it not as a means of persuading God to change His mind, but as a method by which man may bring his own mind into fuller accord with the divine will to the end of cooperating with God in carrying forward His designs in the world. . . Sincerity in prayer involves a willingness to share the cost involved in the granting of the prayer."

It would seem wise, particularly in a crisis period such as we are all now experiencing, to become aware of some of the factors and associations of prayer, and to query ourselves as to the full implication and application of prayer. It is probably that I am strongly conscious of prayer, because the most impressing thing to me when I attended my first Quaker meeting was the feeling of oneness in searching, in seeking for the will of God, in asking not for oneself, but for others, not for things, but for guidance. This unity of seeking, as well as its resultant creative living remains to me the fundamental strength of faith, inherent in the simplicity of quiet worship. It is the factor which tends to exclude, or at least limit, extraneous superficialities, and to keep close to the gentle spirit of Christ, a spirit which, when lost, sets one's feet on the road to institutionalism, to impersonalism.

Now, is it really true that this "new" conception of prayer is new at all? Is it not, rather, the pendulum swinging back, a reversion to prayer as Jesus conceived it and demonstrated it? Buttrick, in his book "Prayer" expresses his thought that "Jesus said in the language of deeds that to live is to pray, and that to pray is to live." Jesus' deeds arose through prayer, through personal, earnest communion, from the effort to learn God's will, and to work in harmony with it. After many centuries of the building up of extraneous things, in many quarters, are we not seeing a reverse swing of the pendulum, a movement toward simplicity, sincerity, toward personal prayer, a reaction similar to those which occurred at intervals throughout religious history. In reading Rufus Jones' book on religious "heretics" and their contributions to religious thought, one cannot avoid realizing that in each notable dissenter there was this reversion to stress on simplicity and personal communion, definitely away from ostentation. Today we have men like Kagawa who is living his faith that "True prayer is conversation with God," that God should possess us, that we should seek God and "transform the power that He gives us into new actions of love." In such men, of whom he is only one example, we see the full realization of personal responsibility that goes with such prayer. Do we pray "Our Father, we beg Thee for peace," or do we realize that our prayers might better be "Father, show me what I can do."

There is an old familiar saying that Nature abhors a vacuum. With what are we to fill the hungry hollows of our being? Why not with the penetrating strength of prayer as Jesus knew it, prayer which serves to fertilize not only our own lives, but to enrich our world through the abundance of love and service which grows from this rich soil.

We accept prayer as the basis of worship. Should we not, then, recognize that any practise, when it ceases to become a means, and is permitted to become an end, a symbol, holds within itself the possibility of evolving into a fetish and replacing the inherent value of the original ideal. Look, for a moment, at the practises in some parts of the Far East, where self-imposed chastisement has become an extreme virtue. The original sacrifical or disciplinary purpose may have been one thing, but as the practises continued, men came to endow self-cruelty itself with the quality of sanctity. Men marred themselves, tortured themselves, sat in one position for years until crippled or distorted. In the same way an attitude which embodies in a purely mechanical act a value which, as an act, it does not inherently possess, may cripple and distort the search for God's will until the search is completely sublimated by the self-satisfaction obtained from the physical act. George Fox, in refusing to life his hat, in refusing to indulge in certain superficial manifestations of the culture of his day, was not idly revolting against these things in themselves; he was quite clearly getting down to their roots. He recognized that as they reflected inequalities or cultural developments antithetical to his faith and his belief in simplicity, that as they furthered the continued acceptance and development of superimposed artificiality, so by their very observance did they cripple and distort man's straightforward search for the way of Jesus. We, today, do not necessarily refute all social manifestations, but we should see very clearly what distortions in values have occurred, and that Fox's insights were greater than appears from a merely casual reading of his words.

But how do these changes, these different emphases in prayer, develop? It appears to me that they occur, just as other changes occur, in accordance with the evolution and consequent interpretations of the organizations which embody them. It would appear that men who later carried the privileges of Christianity came to adapt prayer, to divert and rationalize its purpose, to make it conform to one or the other of the dogma which gradually developed within Christianity. The emphasis in prayer changed as the dogma and organizations evolved, and these organizations in their outward forms reflected, to a degree, the customs of their times. Too, as the churches developed property, they came to place additional value on income and on increased control, so that with the development of institutionalism within Christianity, came the inevitable accompaniments, ritual, mechanization, authority, and increased symbolism. With the consolidation of the various hierarchies there came also increased reliance on intercession, on delegation of prayer and function. I feel that one should be acutely aware that such additions to worship, to prayer, are simply additions, not an essential part of worship, and that so long as this is realized, no shift of emphasis from worship through prayer to ritual worship can occur.

Just as self-chastisement once became identified with sanctity in the East, much of the physical property of the churches came to be identified with religious concepts. Symbolism, in some instances, became highly developed. With this delegation of function, this erection of symbols, came also a series of set prayers, and since at first most people could not read, the prayers were learned, only later printed. Thus the act of simply reciting the prayers became imbued with ever-increasing value. The physical act of going through given ritual came to be identified with good behavior. Thus prayer was gradually estranged from the single-hearted seeking of God by each individual as Jesus had practised it. Too, with increased belief in intercession, the individual put more faith in the intercessionary prayers than in his own, so he often preferred to pay for intercession in a desire rather than to make his own prayers. With the delegation of function and the development of intercession, the power and responsibility of individual prayer was, thus, in a sense,

negated. The act of going through the ritual came to fill its place. Personal communion was quite definitely weakened wherever the advent of strong institutionalism within Christianity developed. The institution itself became endowed authority and power, and faith gravitated to association with the forms rather than to individual relationship with God as a Guide. In place of the personal prayer of Jesus, of his original simple teachings, so close to daily life, came interpretation and dogma as the order of things.

With the development of ritual and dogma there came periodic revolts against one or another of the aspects of interpretation, but as these revolts gained momentum they, in turn, often evolved into their own institutions, their own ritual forms. Here again, it seems to me, George Fox saw very clearly the failure of the impersonalized institutional organization to support a close personal relation with God, or an individual responsibility to carry on the teachings of Jesus. He saw that the separation of prayer from the personal life of the individual precludes the absorption of the spirit of prayer in its fullest sense. In the same way that Jesus spoke against the numerous artificialities of his day, so spoke George Fox in his.

Unfortunately it seems to be true that to a great many people God is simply a great Santa Claus to whom they come during stress or in the throes of a strong desire. If they believe they will get what they want, then their minds may be put at ease, which of course is helpful to them. But is it not this type of petitionary prayer which would seem to be a strong permissive factor in the development of impersonal religion? This type of prayer is no longer a seeking for guidance, but a seeking on occasion to "make God change His mind." To me that is only pseudo-prayer. It may be associated with reward or penalty, and the responsibility for the act seems to end with the performance. Can such prayer, one-sided as it is, be effective either to make better men and women, or to further the real interests of those who so pray? If we believe that the furtherance of man's interest depends upon harmony with God's will, upon two-way communion, rather than upon recitative, the answer would seem to be clear. Prayer, when it becomes simply an end in itself, must inevitably degenerate into a mere form, a device for gaining God's favor; it may even create within the one who so prays a holier-than-thou attitude which is scarcely in keeping with Jesus' humility. When placation rather than supplication is the function of prayer, only some form of selfishness can result. Those who offer this type of prayer are helping to sap the root strength of Christianity through their observance of superficial form; they are creating attitudes which actively help to sever prayer from daily living. It is well to remember that Jesus prayed and worked in a most informal and non-ritualistic way. His works came from dedication and communion, not from artificial stimulii; in fact he scored the institutions of his day for their reliance on forms, and for their interest in self-perpetuation as above the welfare of their congregations.

On all sides today we hear expressed a concern that young people of today are turning away from religion. Is theirs the sole fault? Would they turn away if their religion as it is expressed were satisfactory to them? Perhaps, in the enthusiastic explorations of youth, they might turn for a time. But many do not return. More than one has said to me that he has not really conceived of religion as part of living, as a way of life, or of prayer as its basis. From childhood many of them were taught written prayers, told stories about Christ. None of this seems to have been brought home to them as anything but a series of stories of the past. They often say that they were enveloped in dogma, in formalism, in emotional associations which they saw contradicted from Monday through Saturday night. They were encouraged to pray for things or happenings. They were not taught the way of seeking guidance, nor their responsibility in such prayer. They have not come to know Jesus as a person, as a vital living ideal, never understood his life, his times or his problems. No effort was made to bring Jesus' teachings into their personal experiences. As a result, their tremendous vitality, their potential usefulness, was siphoned off into half-faith, then into simple conformity, or, sometimes, into open revolt against what had come to be their conception of religion.

Why was it that these young people never learned to translate the inspiration of prayer into everyday living? Why was religion to them a rarified, impractical atmosphere which bore no relation to their daily life? With no wish to exaggerate the importance of one phase alone, may I suggest that a great deal of the reason may lie in the fact that they never came to realize prayer or understand prayer; it was a gesture which remained over and aside from their actual lives. Prayer had not been brought home to them as a guiding force in actual living, as a release from frustration.

The idealism which causes men to die fighting for their country is the same idealism which could, through inspired searching, have been put to creating the new world for which men are now killing each other. Recently it has been said that men in the army are "getting religion," that they want more services, they are returning to God. Is this really true, or is it that, under great strain, knowing what lies before them, they are utilizing religion as an escape mechanism? To those who see religion as an escape, who use it as a means to avoid what they do not want to face here, religion, at most, can offer nothing but temporary solace. Religion and prayer may well become an "opiate" in such cases. How many people today realize that simple understanding of their own responsibility for the words of the Lord's Prayer, alone, could revolutionize men's thinking and acting, if they would really pray it and act on it, with complete faith in its worth.

Whether in group worship or a quiet period alone at home, prayer must, if we accept Jesus as our guide, be made part of our daily life in action. It needs no ostentation or display, and may well seek to avoid, or at least to recognize these distractions. The early Quakers had much courage and vision in their reliance on simplicity and in acting upon the Light they received. When they allowed themselves to become too distracted by formalities and convention, as some did on at least one occasion, when John Woolman, in his odd clothing, visited a London meeting, they lost the spirit of prayer. The London Quakers noted his strange outward appearance and judged him on a worldly basis. They were afraid, apparently, of the impression he would create and they hurt and humiliated Woolman greatly; they were made ashamed by his own larger spirit, by his control and greatness of understanding, and they saw their error. In that moment they discarded in their hearts their own fine clothing and accepted again the fundamental values which only prayer carried into daily living can give. It was the formalities which they had come to accept that distracted them, just as it is the formalities which we come to accept which distract our minds from the more Christ-like values and manner of prayer. When any man permits distractions to attain too much place in his life, whether in custom or prayer, he is becoming, however unconsciously, an outlaw of true worship; he is becoming enclosed in a fortress of his own making, and is impeding, even denying, his own free search for the light, as well as his individual opportunity to further it. Religion, then, is no longer a way of life, but only a manipulation.

The forces of war are forcing religious institutions to look beneath the surface of their own possessions, in many cases depriving them of these possessions. Perhaps out of this may come a still greater swing toward the

simplicity of Christ; perhaps the deprivation of the physical symbols of religion will drive people to look more within themselves, and perhaps this will be conducive to deeper understanding of prayer. If the church organizations do not respond to the personal need we may see the day when large numbers of people cease to rely on them, when we shall watch a carefully built shell try to operate without the core wherein its support remains, the participating congregation. In their convincement and actions, arising from prayer and responsibility lies the strength of a faith, not in its physical possessions or its outward additions. The pendulum may take a long time, but it always swings back.

Reliance on guidance and acceptance of the responsibility for carrying out, according to our insights, the guidance given through prayer does carry a cost. The cost may range from a small inconvenience to extreme martyrdom. Jesus recognized that sincere prayer and its resultant actions often involves a difference with the immediate customs of the day. He acted upon his faith that such actions are nevertheless in harmony with the divine will, that they are the result of searching deeper than the ever-present justifications. Kagawa, who is now paying the penalty of his faith, wrote in his "Life of Jesus" that "From early days He (Jesus) realized that anyone who tried to correct the condition of that time when the conscience of the people was paralyzed, and to create a new world of personality would of necessity be thought to be a person of dangerous thoughts by public opinion." It would not appear that the times have changed too greatly. But regardless of the immediate will of man, when we have sincerely prayed for guidance, when a path is opened, when the Light shines clearly through, then that way, too, is in harmony with the will of God, and man's expendient decisions will not alter the long-range Plan.

In the past, Friends have often been thought to be persons of "dangerous" thought. If the simple way of prayer is correct, this is not to be regretted. For so long as a man cuts the pattern of his life with the clean shears of sincere prayer, so long as he sees beyond the cost, there can be no turning away, no crying of "Hypocrite" at his prayers.

WORLD COMMITTEE FOR CONSULTATION—AMERICAN SECTION

The Annual Meeting of the American Section of the Friends' World Committee for Consultation, will be held in conjunction with the Fellowship Council at Philadelphia, Pennsylvania, the weekend of January 22, 23, 24, 1943. It will be preceded by meetings of the A.F.S.C. on January 20, 21, 22.

Race Relations Sunday

By Merle L. Davis

"If we walk in the light, we have fellowship one with another."
1st JOHN 1-7
Race Relations Sunday
working
Interracial Brotherhood Month

FEBRUARY 14 has been set aside as Race Relations Sunday. As the war develops we are realizing that interracial relations are looming up with increasing importance both as one of the evils of our society in the past, as well as one of the major problems to be solved in and after the peace treaty, if we are to avoid a repetition of such world disasters as the last two wars. The atrocious use by the Nazis of the Jews as a scapegoat, upon whom to blame the cause of their economic and social problems is perhaps the world's greatest example of the evils of race prejudice and of the superiority-inferiority attitude of one race towards another.

America is perhaps the world's second greatest offender in race prejudice. The political, economical and social inequality of the Negroes in America is becoming one of the concerns of the rest of the people of the world. The citizens of other countries realize that if we mistreat one racial minority group we could and perhaps would do the same to others. The exclusion of Orientals from citizenship in this country together with the recent mass relocation of Americans of Japanese origin even against our constitutional provision that no person shall "be deprived of life, liberty, or property without the due process of law" again leads the people of other minority groups to say that if we do it for one we may do it for another.

It is becoming increasingly evident that the future peace of the world is dependent upon the elimination of the superiority-inferiority attitude and racial inequalities. If America is to become one of the trusted leaders in the creation of a durable peace we must clean our own house.

The Christian church, as the organization committed more than any other to the formation of a world society based on the brotherhood of man and the fatherhood of God for all people, is in a position to take the leadership in the formation of right attitudes in this country. We are now laying the foundation, through the creation of public opinion, of the conditions of the peace that is to follow this war. Because of this, Race Relations Sunday should be the most significant it has ever been in the history of this country. Next year will be too late to do what should be done this year.

Free program material may be secured from the Mission Board. This has been prepared by the Department of Race Relations of the Federal Council of the Churches of Christ in America. The program material contains information for speakers, worship service suggestions, worship services for women, young people, and for children. A post card addressed to the American Friends Board of Missions, 101 South Eighth Street, Richmond, Indiana will be sufficient to secure this material.

Thoughts for Nineteen Forty-Three

THERE IS NO LOSS

Why say that any precious thing is lost?
The love we give returns to us some way.
When on the sea of life the bread is cast,
The tide will bring it back another day.

There is an essence in the thought of hope,
And in the love that flies on unseen wings;
While many feel despair and blindly seek.
The heart that has the vision ever sings.

There are no winds of chance, the law is sure;
The scales will measure true, the balance weigh;
Life's sea will bring your cargo to the shore,
The tide comes back, the winds and waves obey.

NINA PRIDE HOAG.

TRUST

I need not know if Thou dost see
Each care that irks my way;
I only feel that Thou canst give
Me strength for each long day.

I need not know if Thou dost note
Each weakness, each mistake;
I only sense that from each rise
Some power my soul may take.

I need not know if Thou dost hear
Each sigh of grief or pain,
I only trust Thy hand will guide
In sunshine and in rain.

I cannot know infinity;
In finite ways I'll strive
To have the hope and trust and faith
To keep my strength alive.

ESTELLA MOORE HINSHAW.

THE SALT OF THE EARTH

We are the salt of the earth
The highest creation God planned;
And are made in His image, He said,
To rule on the sea and the land;
But I wonder how short man has come
From the standard He set for our goal,
The ones He had counted on most—
That He has endowed with a soul!

MARY LARKIN COOK.

GOD'S LOVE

Aurora, with her morning rays,
Dispels the darkness of the night.
'Tis so, in life, when troubles come,
Shadows are scattered by the light
Of Christ's dear face.

We know, although the clouds are there,
Above those clouds the sun still shines.
We know that when our troubles come
There is a helper all divine.
'Tis Christ, our Lord.

We may not heed His loving call,
Preferring our own way to take.
His hand still reaches down to us
To lift us up for His dear sake
To higher ground.

God's love is higher than the skies,
'Tis wider far than East or West.
He leaves to us the path to choose.
To reach Him, we must take the best.
It leads to Him.

He watches o'er our path each day
To guide us, howe'er rough the way.

ESTHER H. SUTTON.

THE HANDS OF JESUS

They tied the hands of Jesus—
Those men of long ago.
I wonder how they could do it
To one who loved them so.

Those hands that painted the rainbow,
And tinted the rosebud fair;
Whose touch brought peace and comfort
And blessing everywhere.

Those hands that lifted the fallen,
Giving sight to the blind;
That healed the lame and the broken,
Restoring health to the mind.

They tied those hands that were lifted
In prayer for me that night
When he pled in Gethsemane's garden—
Heav'n wept at that awful sight.

Yes, they tied the hands of Jesus—
Those men of long ago,
And I marvel that they could do it
To one who loved them so.

Do we tie the hands of Jesus
By failing to pray as we should,
Refusing to go at His bidding,
Or doing much that we could?

Don't tie the hands of Jesus
In your heart and life today,
But loose the hands of blessing
To give, to work, to pray.

ALICE T. HARTNETT.

NEW FIRES

One bright ember flickers low
As the fire dies away;
One red spark gleams bright and then
Faintly glows and turns to gray;
Cold and lifeless shadows drift
Over dreams of yesterday.

Dreams may vanish, fancies flee,
And life's song be heard no more;
Yet hope lingers and we pray
For another open door.
Give O give me once again
Magic wings with which to soar.

Even though the fire is dead
And the room is cold and still,
Other flames are burning red
On a higher distant hill.

I will climb that distant height,
Clad in robes of rainbow hue,
Guided by the stars' white light,
Build my fire all anew.

I will build a glowing fire
In a newer, better way;
Pile the sticks and grasses higher,
Not dead coals of yesterday.

NINA PRIDE HOAG.

PETITION

Help me, dear Lord, each day to teach my children
That honor is a finer thing than fame;
That giving of one's best is more than winning,
That wealth is lost if paid for with an honest name;
That holding grudges brings but years of suffering,
And glad forgiveness brings one years of peace;
That laying up a store of heavenly treasure
Will bring a rich reward, when time shall cease;
That patient, honest toil is more than genius,
And faithful, loyal, loving service best;
That he who walks the narrow road with gladness,
Will have, at evening time, a blessed rest.

ADDIE L. JONES.

MAY COURAGE ABIDE

May courage ere abide with me
And help me climb my rugged hill,
That I may reach the heights and see
Above the storms that threaten still.
I would not ask that fame be won,
But for the strength to carry on
Until my earthly tasks are done.

MARY LARKIN COOK.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CHANGE

Nevertheless we, according to his promise, look for new heavens and a new earth.—II Peter 3:13.

* * * *

And accustom thyself to the thought that the Nature of the Universe delights above all in changing the things that exists and making new ones of the same pattern. For everything that exists is the seed of that which shall come out of it.

MARCUS AURELIUS.

* * * *

Weep not that the world changes—did it keep
A stable, changeless state, 'twere cause indeed to weep.

WILLIAM CLLEN BRYANT.

* * * *

They must change who would be constant in happiness and wisdom.

CONFUCIUS.

* * * *

In a higher world it is otherwise; but here below to live is to change, and to be perfect is to have changed often.

JOHN HENRY NEWMAN.

* * * *

He that will not apply new remedies must expect new evils.

FRANCIS BACON.

* * * *

Not in vain the distance beckons,
Forward, forward let us range.
Let the great world spin forever
down the ringing grooves of change.

ALFRED TENNYSON.

* * * *

Change is inevitable in a progressive country, change is constant.

BENJAMIN DISRAELI.

* * * *

There is danger in reckless change; but greater danger in blind conservatism.

HENRY GEORGE.

* * * *

Look upward and forward for reality —toward the fragility and precarious travail of spirit—toward the plastic, the tentative, the audacious. That which is most "solid", "firm", and "sure" to the earth, is most surely unreal; that which stirs most precariously with the anguish and exstacy of the plastic, the tentative, and the audacious, is most surely real. Reality for us upon this earth is always frontier and horizon.

E. MERRILL ROOT.

Wall cannot save the cities from their fate:
Fire, disease, the weight
Of arms. Babylon, Athens or Jerusalem—
London, New York will follow them.
Each city springs to its appointed hour,
Buds, blossoms like a flower,
But cannot stand or stay
When the dull Autumn of decay
Arrives.

. . . . . .

The unbuilt city of our dream alone
Endures.

. . . . . .

The river of life twists backward every street
That seeks to hold the feet
Of the star-wandering human race
That yet has found no resting place
On earth.

EDITH LOVEJOY PIERCE.

* * * *

It would be a poor compliment to our theological insight if a hundred years so full of intellectual development, if advance in scientific thought and of philosophical activity, had brought no progress in the conceptions attending our religious experiences. The bases of that experience belong to the eternal and unchangeable things. . . . But since religion is not isolated from the rest of our mental life, there will be changes in every living religious system, in its symbolical and imaginative expression and in its adjusement to the developing body of scientific truth, as the rest of our world-view changes.

RETHINKING MISSIONS.

* * * *

Amid the turmoil of the tempest's din
When systems shake and nations rent in twain
Become a holocaust of fear and sin,
Lord, let us hear Thy still small voice again.

GEORGIA HARKNESS.

WHAT'S THE USE?—To "have a good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our souls.

To go to church in the morning, if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse or regret for the first half.

To be discourteous, irreverent, cynical, cruel, or vulgar.

To give God the husks instead of the heart.

To live at all unless we live for all.

CHARLES M. SHELDON.

Book Reviews

QUESTIONS AND ANSWERS CONCERNING THE JEW

SIGMUND LIVINGSTON

Anti-Defamation League of B'Nai B'rith
130 North St., Chicago, 124 pp., Cloth
No price listed.

"This book developed out of an actual experience. A friendly living room was the location of a fascinating discussion in which Christians asked many questions about current Anti-Semitism. The result was altogether wholesome. Sigmund Livingston, who was present and who has devoted his life to scotching defamations of Jews, was asked to put to writing answers to the main queries which arose that night. Thus this book came to be."

THE FINISH BLUE BOOK

For the Ministry for Foreign Affairs of Finland.

J. B. Lippincott Company, Philadelphia, New York
120 pp., Cloth, $1.50

Written "In the Light of Official Documents, Including the Peace Treaty of March 12, 1940."

"Here is revealed what went on behind the closed doors of conference chambers in Helsinki, Moscow, and Geneva."

PEACE NOW AND FOREVER

MAX MOLYNEUX, Ph. D.

Silver-Tonsberg Press, Superior, Wis.
162 pp., Cloth, $1.50

"An attempt to draw inductively from the study of the sciences, the humanities, and practical life, a reasonable working philosophy of Man in Action."

EVANGELICALS, REVOLUTIONISTS AND IDEALISTS

BISHOP FRANCIS JOHN MCCONNELL

Abingdon-Cokesbury Press, New York, Nashville
184 pp., Cloth, $1.50

"The chief aim of the Author is to point out some influences of England on America in the eighteenth century which do not seem to have been sufficiently recognized."

JOHN BIDWELL, PRINCE OF CALIFORNIA PIONEERS

ROCKWELL D. HUNT

The Caxton Printers, Ltd., Caldwell, Idaho
463 pp., Cloth, $3.50

"The present volume represents an attempt to do a measure of justice to a princely California pioneer who has not hitherto received at hands of history writers the full credit so richly deserved."

AN APPRECIATION

October 23, 1942.

Dear Friend:

One of the questions most frequently asked about Civilian Public Service is: "How are the Civilian Public Service Men regarded by the communities where they live and work?" The following letter from an intelligent, Indiana "dirt farmer" is the best answer we know. The letter follows:

"The end of the first year in the history of Merom Civilian Public Service camp brings to me as a member of the community an awareness that a beginning has been made and the first milestone passed in what should prove a very significant project in this area. The significance is twofold:

"My first interest in the coming of the camp lay in our need of soil conservation work. Not in my memory have we had a summer season of continuous rains that proved to us so conclusively the need for this type of work. Glaring erosion and flood control problems meet us in every field. Meeting these has scarcely begun this year, but the starting, regardless of how small, is significant. It will be a long time program, many of the results of which may not be apparent for years; but during that time we, as farmers, will have a more awakened sense of responsibility in our use and in our care of the soil.

"From the second standpoint, many of us to whom the thinking of the camp members was entirely new and strange have grown in tolerance, understanding, and better thinking from our camp contacts. We all of us cherish and wish to insure the continuance of a democratic form of government and know that suppression of conscience is totalitarian in principle. Here was our first experience in being tolerant of those with new and different ideas; and we have a broader, finer understanding of democracy because of it. We have found these men pleasant to know and visit with in our homes or in their camp. They are stimulating to talk to, talented and ready to contribute that talent in our community if we want them. Perhaps the program of change and growth in our thinking is a long time one, too, as it is in the care of the soil and natural resources; many of these results may not be seen this first year, but a very significant start has been made."

PAUL WIBLE.

Soil Conservation Committee
Sullivan, Indiana.

The fundamental religious experience of forgiveness and cleansing are in every case the indispensable premises of life with God.

"THE FRIEND" — LONDON

November 4, 1942.

Dear Friend:

I appreciate the note you give, in your issue of September 24 which has just reached me, regarding the *London Friend*, both as to its contents and size.

You express doubt as to why it should have changed its size from a quarto to something approaching the size of your *Readers' Digest*", and suggest that it is due to scarcity of paper. This guess is correct. All papers, whatever stock of paper they may have (and in regard to stock *The Friend* happened to be very fortunate) are resticted in the use of paper by the Paper Control. Roughly, restriction is to twenty per cent of the *weight* of the paper used in the period immediately prior to the outbreak of war, when *The Friend* used to publish issues of twenty-eight or thirty-two pages. However, by lightening the weight of the paper and thus getting more sheets to the ton, and also by having permission to use a quantity slightly in excees of the quota, we were able to run a 12-page paper up to the beginning of this year, instead of the very small journal the strict quota would have allowed.

Then there was a further reduction, and the license for consumption would have meant that *The Friend* could only produce each week an issue equivalent to ten pages of the old size. As you know, the pages of journals such as our own have to be in multiples of four, and so we were faced with an awkard situation unless we decided to publish eight pages one week and twelve pages the next. We decided on a compromise which we felt was much more satisfactory—namely, to reduce the size of the page by half. This meant that, still using our existing stock of paper, we could publish regularly an issue of twenty small pages, using for these the same amount of paper as would have been required for ten pages of the larger size.

You say that the type is smaller; this is really not correct—it is 9 point of a different face. Actually we are now using in the smaller *Friend* more 9 pt. material than we did in the old large-page *Friend*. I find that by judicious arrangement we can get into the 20-page small *Friend* as much editorial matter as was printed in the 12-page big *Friend*, and this without any sacrifice of advertisements.

Yours sincerely,

HURBERT W. PEET, Editor
The Friend (London).

We are mutually dependent and what is for other's good is for our good also.

TO WALTER WOODWARD

Hammana, Beyrouth, Syria
July 9, 1942

Walter C. Woodward
Editor of THE AMERICAN FRIEND

*Dear Friend:

I am writing this morning to thank you for THE AMERICAN FRIEND which comes regularly although taking about three months on the way from the United States to Syria. It and *The Canadian Friend* are the only two Friendly papers that we receive. Your articles and news are helpful and inspiring, and we send you from the Mountains of Lebanon our grateful thanks.

I do not know if you are aware that over four years ago, under deep concern, some of our teachers here and myself started an Arabic weekly paper which we called *The Lighthouse of the East*. It took us some time to get permission from the French Government for the publication of *The Lighthouse;* for not only did I want permission for the publication, but publication without censorship. That was given by the French authorities, and notwithstanding all that has happened since, including the war in Syria, that kind permission has never been withdrawn, and we are the only publication in the Near East including Palestine, Egypt and Syria that can publish a weekly paper without Government censorship. Once that permission was questioned, but was reconfirmed. I am sending you, under separate cover, a copy of *The Lighthouse*, and you will be interested to see that we have translated and printed in full the principles laid down by the Delaware Conference published in THE AMERICAN FRIEND on March the 26, 1942. *The Lighthouse* is smaller in size than it used to be because we had to cut down somewhat because of the difficulty of getting paper. The French Government very kindly gives us paper at Government price. *The Lighthouse* goes to the interior of the country, and King Ibn Saud gets his copy weekly. This venture and work of faith have been made possible through the generosity of two dear Friends in Toronto.

Some day I hope I may see you in Richmond, but it is only a hope and a wish which may not be fulfilled.

With kindest regards and again thanking you for THE AMERICAN FRIEND, I am yours very sincerely,

DANIEL OLIVER.

*This letter was of course written before word reached Daniel Oliver of the death of Walter Woodward. We print it for various reasons, foremost of which is the tribute it bears to the splendid work of Walter Woodward.

EDITOR.

QUAKERDOM · AT · LARGE

Sylvester Jones writes: We are finding an open door for work here in Cuba. More invitations come to us, asking for visits to the various fields of Friends, than we are able to meet. A series of Thursday evening conferences on "The kind of world we want after the war" is arousing considerable interest with a healthy participation in the discussion.

* * * *

Dr. Henry Coffin Fellow, aged Quaker educator and poet of Wichita, Kansas, suffered a broken leg when struck by a car on Friday, December 11. His condition is said to be good. Friends may write him at 519 South Glenn, Wichita.

* * * *

Ama K. Kitch, widow of William S. Kitch, formerly pastor of the Friends Meeting at Muscatine, Iowa, is spending the winter at the home of her brother, Luther G. Kenworthy, Yakima, Washington, R. 5.

* * * *

Dr. Wilbur K. Thomas Executive Director of the Carl Shurz Foundation Inc., celebrated his sixtieth birthday on December 21, 1942. The Carl Shurz Foundation, now located in the Old Custom House, (one of Philadelphia's historic sites), 420 Chestnut Street, is an organization strictly devoted to the promotion of the cultural contributions by the Germanic element to the upbuilding of the United States of America. Wilbur Thomas, a Friend, was, from 1918 to 1928, Executive Director of the American Friends Service Committee. He organized and directed the child feeding work of Friends in Europe during that period. He is now also Editor of the *American-German Review*, treasurer of the Oberlaender Trust and associated with a number of other cultural and social institutions.

* * * *

ELBERT RUSSELL AWARDED MAYFLOWER CUP

On December 3, 1942 Mayflower Cup was awarded to Dr. Elbert Russell, dean emeritus of Duke University, for his volume entitled "The History of Quakerism."

Dr. Wallace E. Caldwell of Chapel Hill, Governor of the Society of Mayflower Descendants in North Carolina, made the presentation at a meeting here of the State Literary and Historical Association.

Dr. Russell became the twelfth winner of the cup, which is given annually to the resident North Carolinian whose book is selected by a committee of judges as the best volume published during the year. The award was established in 1930.

A native of Tennessee, Dr. Russell taught Bible and Church History at several schools, including Earlham College, before taking a position in Duke University's School of Religion in 1926.

Morning Herald, Durham, N. C.

NEWS OF OUR MEETINGS

The two weeks meeting with Richard R. Newby, formerly General Superintendent of Iowa Yearly Meeting in a Ministry of Pastoral Visitation Evangelism in Marshalltown, Iowa, Friends Church has been most gratifying. His searching messages resulted in a number of definite decisions for Christ. Home visitation in co-operation with the pastor, Orval H. Cox, which was done in preference to having afternoon meetings, resulted in several conversions. Our meeting was enriched in interest and his spiritual messages were of great value and inspiration.

* * * *

If well begun augurs for good, then the outlook for the whole of the present year is auspicious for South Marion Friends. Our cottage and church prayer meetings, our meetings for worship, and our Sunday School are all well attended and good interest is manifest. The Sunday School reached a high mark when 320 were present for the morning rally day services. A basket dinner was enjoyed at the noon hour and an afternoon service was held. Grant Whitenack, of Fairmount, was guest speaker at both morning and afternoon services.

Much spiritual benefit has resulted to the meeting from a three weeks series of evangelistic meetings, which closed November 29, and which were well and faithfully attended by many of the members. The messages brought by the evangelist, Fred Bouse, were clear and sound in doctrine and were given under the anointing of the Holy Spirit.

South Marion is one meeting that holds services regularly, morning and evening the year around, never setting aside a single session, and this speaks volumes for the loyalty and faithfulness of its members, indicating, above all, a healthy spiritual condition.

Financial needs are taken care of with surprising ease, due perhaps to the tithers. There is also a commendable interest in missions. On the whole, we believe South Marion Meeting is on the forward march.

* * * *

At the October meeting of the Womans Missionary Society needs of the Needlework Guild were stressed. The study book, "On This Foundation" was reviewed and late news from our Alaska and Central American mission fields was read. Prayer for the needs mentioned was voiced by our pastor's wife, Ethel Walker. In November, the meeting was an all-day event at the church with comfort tacking in the forenoon, a pot-luck luncheon at noon in the special rooms with a program following. Helen Scott, our missionary nurse on furlough from Chiquimula, Guatemala, gave an interesting account of her work there.

Thank offering boxes were opened and contents dedicated to Lenora Cammack, East Whittier's own missionary in Honduras.

Guild, Marie Otis, displayed twenty-seven garments donated besides a substantial offering in cash. About thirty women were present. The December meeting was held in the parsonage where a canned food and fruit shower was given to the Mexican pastor, Juan Reyes and family of Whittier.

Seventeen of our young people attended the C.E. rally and pot-luck supper at the El Modene church at Quarterly meeting time.

The "Helpers" Bible class of women held its semi-annual business meeting and social at the home of an aged member, Martha Mitchell. New officers were elected.

Rev. Cecil Jackson showed very interesting and fine natural color motion pictures at East Whittier Church on the evenings of November 1, 2 and 3. These pictures portray life among native peoples of Singapore and the Malay states. Mr. Jackson spoke briefly after the showings telling of his thrilling experiences and narrow escapes in the jungles while "Hunting Wild Men for God". Rev. Jackson had just completed 30,000 miles of travel in the homeland with these impressive pictures and sermons.

* * * *

Emporia, Kansas, December 13—The First Friends church, built here in 1881, was destroyed by fire this morning. Defective heating apparatus is believed to have caused the fire. The estimated loss of building and contents was $10,000,

part of which was covered by insurance. The site had been used by Emporia Quakers for church since the Civil war.

* * * *

Sixty friends gathered at Wilder school on December 9 for a farewell supper to their former pastor and wife, Mr. and Mrs. T. O. Hickman and daughter, Betty, who after serving fifteen years as pastor there, have moved to take charge of Friends Church at Farmer's Institute. Many beautiful and useful gifts were given.

MARRIAGES

KENNEDY - HALE — Gladys Hale and Oren Kennedy, on December 2, 1942.

SCHAKEL-WEED — Julia M. Weed of First Friends, Indianapolis, Indiana, to Henry John Schakel, in Noblesville, Indiana, on November 14, 1942. William J. Sayers, Minister.

WATSON-KAPPES — Elizabeth Kappes, daughter of Heinz and Elsa Kappes of Ram Allah, Palestine, and William R. Watson, son of M. Herbert and Vivian S. Watson of Central City, Nebraska, at an appointed meeting at the home of A. Edward and Marion E. Kelsey, Friends Boys' School, Ram Allah, on September 15, 1942.

BIRTHS

BRANNON—To Herman and Agnes Smith Brannon, on October 10, 1941, at Whittier, California, a daughter, Carol Deanne.

MORDEN—To Paul A. and Ruth Henby Morden of Indianapolis, Indiana, a son, Bruce Armand, on November 29, 1942.

DEATHS

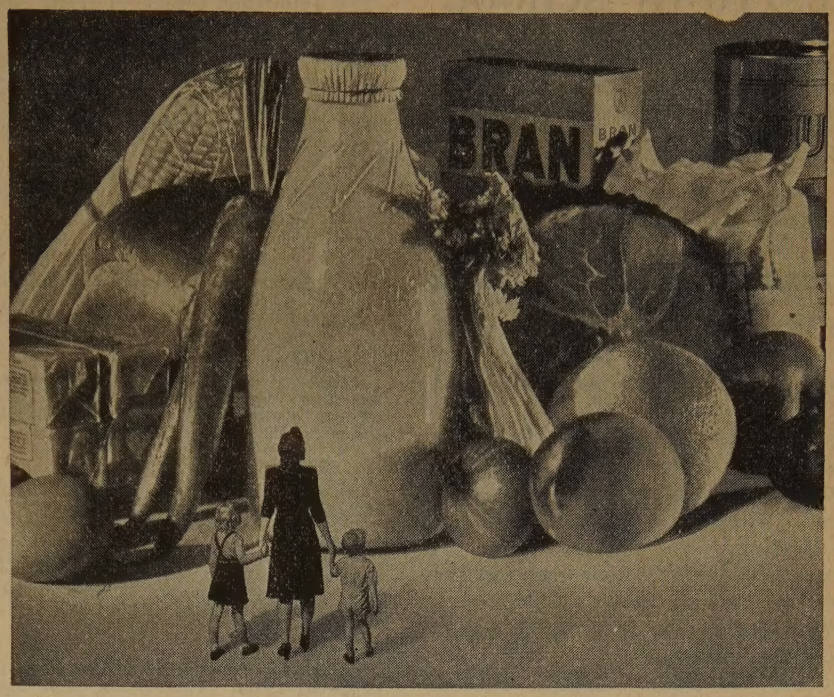
DAVIS—Asa T. Davis, a member of Marshalltown, Iowa, Friends Church, on October 31, 1942, in Ottumwa, Iowa, after a year's illness. He was born near Clemons, Iowa, on February 22, 1887. He had been an Overseer, Trustee, and Treasurer of the Marshalltown Church. He is survived by his wife and a daughter. Funeral services were conducted by Orval H. Cox.

SHAW — Elizabeth Anne Luce Shaw, at Upland, Indiana, December 4, 1942, aged 102 years. She was the oldest resident of Grant County, Indiana. Funeral services were held at the Upland Friends Church of which she was a member.

SWARTZWELTER—Elmer Swartzwelter, at his home, on November 20, 1942, after a lingering illness. Funeral services were held at the Friends Church, Richland, Iowa, with Guy Hunting, former pastor, in charge, assisted by Marlin Dawson. Interment in the Richland Friends Cemetery.

TRUEBLOOD — On November 19, 1942, Luther Trueblood, a valued Friend of long and faithful service. He came from Blue River Friends in Salem, Indiana, in 1919, to First Friends at Indianapolis. Death came after an illness of two years. Surviving members of his immediate relatives are his brothers and sisters.

We speak easily of forgiveness and repentance of love and faith and peace but do not consider the terms and the conditions upon which these are bestowed and enjoyed.



ENOUGH FOOD
FOR THE REST OF THEIR LIVES!

Obviously you wouldn't think of buying food to last your family for the rest of their lives—or for ten years—or even for a year.

Neither would you think of giving your wife a thousand dollars for the table and telling her it must last her for a year or two. Instead, you pay your food bills by the week or month.

In most cases (perhaps yours is one of them) it is more satisfactory to measure your insurance by the Monthly Income it will provide rather than the face value of the policies. How much life insurance do you really own? Not how many *thousands* do you own, but how much *monthly income* will you leave—income to pay the bills every month?

May we send you a chart showing how much income your present insurance will provide, for the period you desire to cover? No obligation—just write us today.

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AMONG OUR CONTRIBUTORS

JOHN W. ADLON — Member of Des Moines, Iowa, Meeting. A business man and active in peace circles.

WILMER A. COOPER — Member Buck Creek C.P.S. Camp, Marion, N. C.

GORDON K. HIRABAYASHI — Japanese Friend. Member of Seattle, Washington, Meeting.

GEORGE T. LITTLE—Reporting for The American Friends Service Committee.

DAVID SEELEY—Member C.P.S. Camp, June Lake California.

HUBERT W. PEET — English Friend. Editor *The Friend* (London).

DANIEL OLIVER — English Friend, in Syria. Head of the Daniel and Emily Oliver Orphanages.

LESLIE D. SHAFFER—Secretary of the Friends World Consultation Committee, American Section.

PAUL WIBLE — Member of the Soil Conservation Committee, Sullivan, Indiana.

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Years 1934, number 20; 1936, number 7; 1937 number 22.

EDITOR.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Take Crosstown Independent Subway Train "GG" from Hoyt-Schermerhorn Station, downtown Brooklyn to Clinton-Washington Station. Meeting School, 10:00 a. m.; Divine Worship, 11:00 a. m.; Mid-Week Meeting, Thursday, 7:30 p. m. Robert M. Jones, Minister. Phone MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks nort hof Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

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Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

ST. PETERSBURG, FLORIDA

St. Petersburg, Florida, Friends Meeting. First Day, 11 a.m.; 130 Nineteenth Ave., S.E.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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